

and forces "have sustained our lives, spread the roof over our heads, furnished the materials for our fabrics, and turned the wheels that have transformed them into beauty and use."

*Indians  
Basically  
Honest  
& Just.*

*Before 20 Aug 1867*

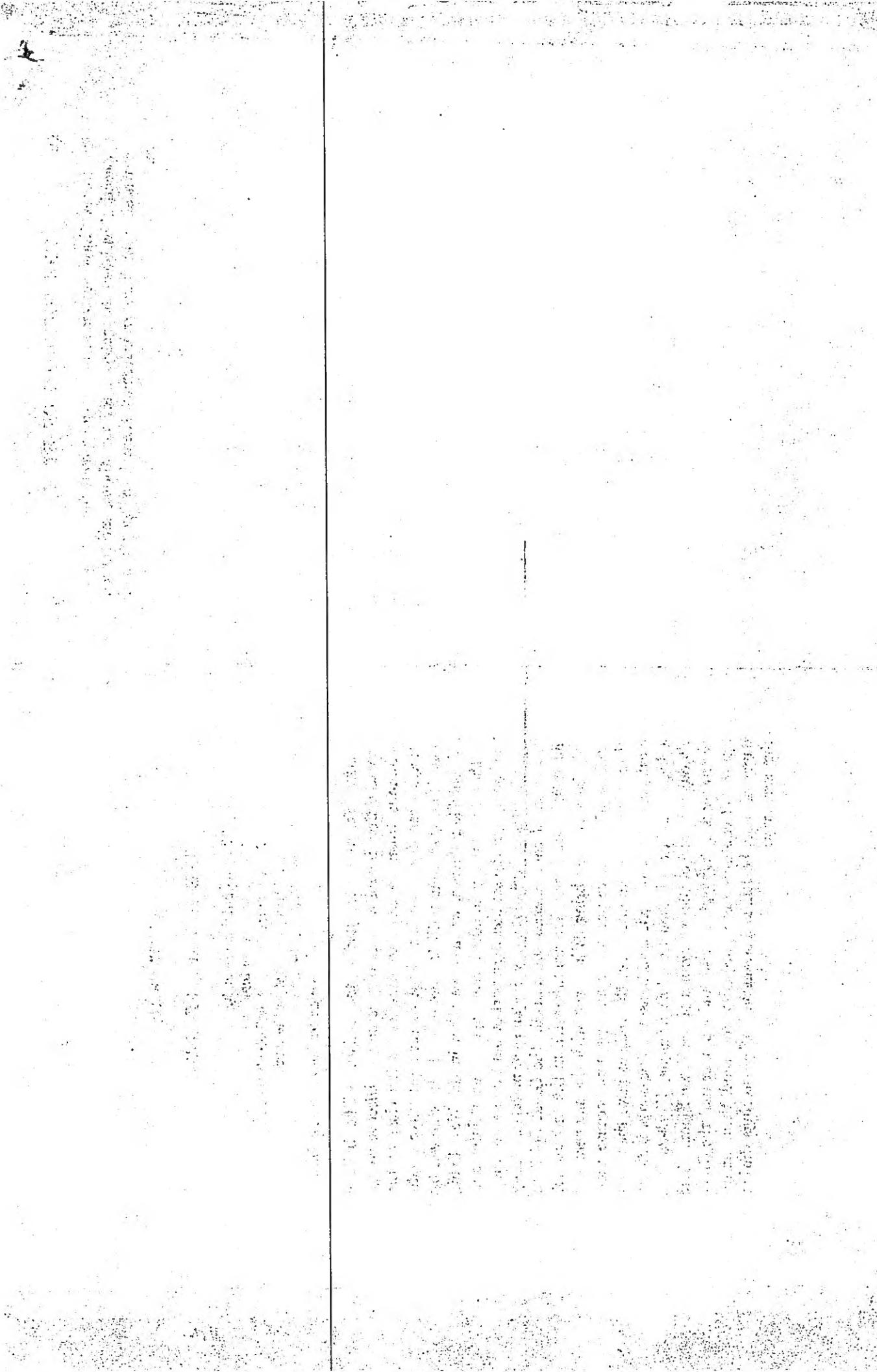
## CHAPTER II

### THE INDIANS OF UTAH

"The mountains are high,  
The mountains are high,  
We will climb them, we will climb them.  
We will plant our feet in the land.  
There lives our God."

—*Pawnee Song to the Indians.*

**Why We Are Interested in the Indians.**—The Indians were the first inhabitants of our country. Discovered by Columbus when he came to America at the close of the fifteenth century, they have kept to their primitive conditions from that time until the present. Little changed by any outside influence, we may see them in the West living as they lived many hundred years ago. The Paiutes and the Navajos of the southeastern part of our State store their grain in ollas and grind it every day on their metates. They live in small communities and worship the Great Spirit as did their forefathers. We are interested in the Indians not only because they bring us in touch with the manners and customs of primitive peoples of all ages, but because their history is so little known. Yet the Indians have their own ideals, and many of their traditions and folk-songs indicate a high standard of thought. For example, Work-do is a character in one of the ceremonies of the Teton-Sioux. The ceremony is a thanksgiving rite, and a prayer that the Great Spirit will continue their prosperity and send them abundance of food, health, and strength. Work-do sings during the ceremony:



## THE FOUNDING OF UTAH

"Great Mystery, you have existed from the first.  
 This sky, this earth, created.  
 Wing flapper, you have existed from the first,  
 Your nation is half soldiers and half chiefs.  
 Lend me a good day; I borrow it.  
 Me, the Indian Race, you have uplifted  
 But now I am in despair;  
 Yet this good boy will renew the life of his people.  
 So, Great Mystery, look upon me; pity me,  
 That the nation may live—  
 Before the face of the North, the nation may live."

While the Indians of the United States are, as a rule, increasing in numbers every year, their traditions, folk-songs, manners, and customs are fast being forgotten. The young Indians are studying in the government schools of the country and are far removed from their native lore. Yet the stories of Minnehaha (Laughing Water) and Hiawatha make plain the fact that there is a fund of beautiful traditions, telling of the wonderful prowess and character of the Indians, and their sublime faith in the life beyond this world, where the great hunting-grounds will fill their souls with gladness.

The Indians of the Great Basin.—The Indians of the Great Basin belonged to the family of Shoshones, which was originally divided into a number of tribes, among whom were the Bannocks, Utes, Paiutes, and Comanches. The Utes and the Paiutes made their homes pretty much in the valleys of Utah. The Utes inhabited the valleys of the Uintahs and along the Green River as far south as the San Juan country. Smaller bands of Utes made homes west of the Wasatch, in the valley of the Great Salt Lake, San Pete, Utah, and Sevier. The Paiutes inhabited the eastern part of Nevada and southern Utah, but many are now found in the southeastern part of the State, associating with the Navajos of northeastern Arizona. The Comanches lived

## THE INDIANS OF UTAH

in the valley of the South Platte, the Colorado, and also roamed into eastern Utah along the Green River, but for some years they have lived on the reservations of the State, of which there are three. The present population of Indians in Utah is about 3,000.

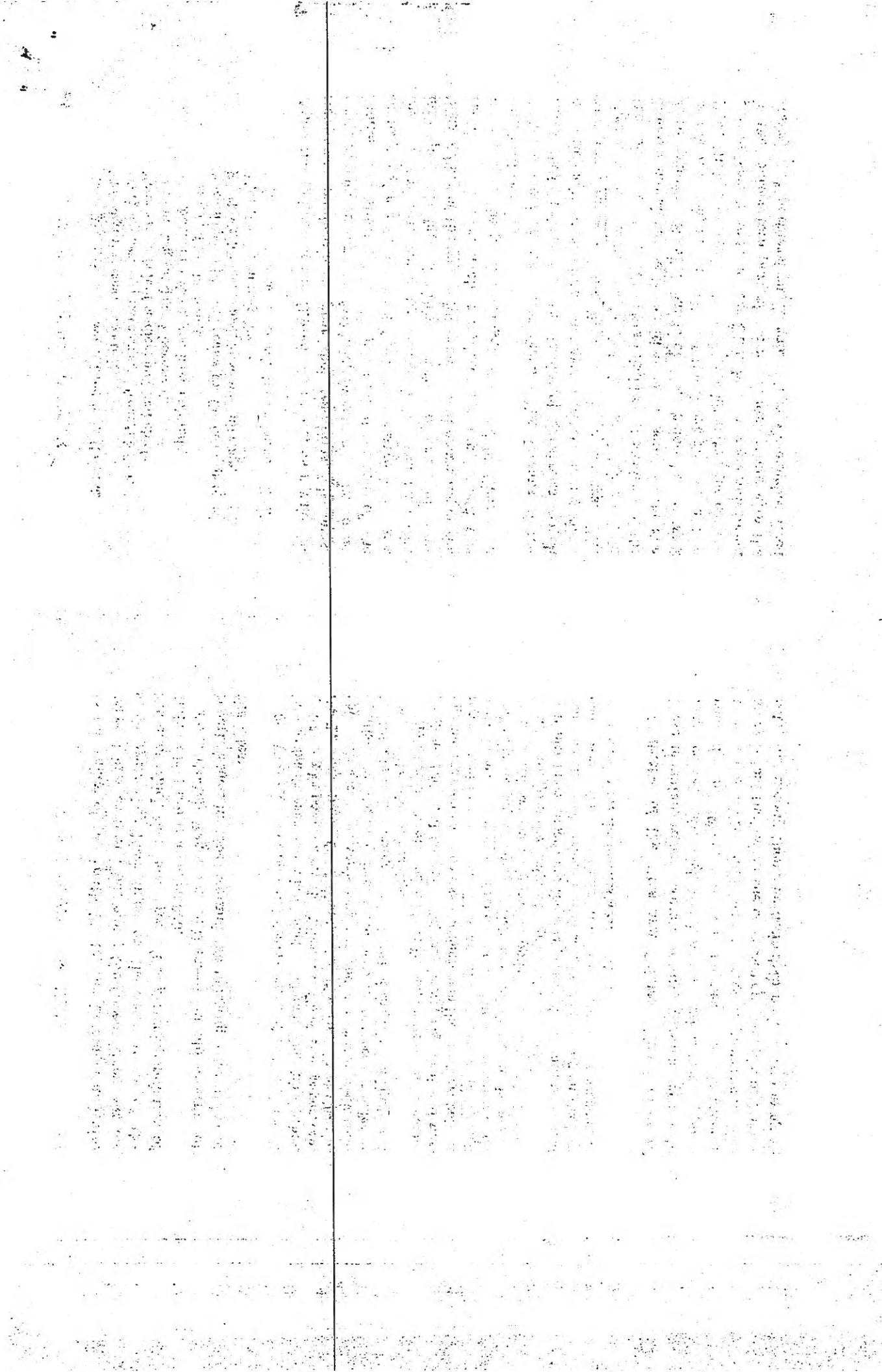
An Early-Day Report on the Utes.—In an old government report, issued in 1854, we find the following description of the Utes:

The Utes are a separate and distinct tribe of Indians, divided into six bands, each with a head chief, as follows: The Tab-e-haches, Chief Aug-ka-power-bran; the Cibriches, Chief In-sagr-poo-yah; the Tim-pan-ah-gos, Chief Wah-ka; the Pi-u-chas, Chief Ch-woopah. All speak the same language and are characteristic substantially by the same habits and manners but occupy different localities in their country which is west of the Rio Del Norte and north of the Navajo country.

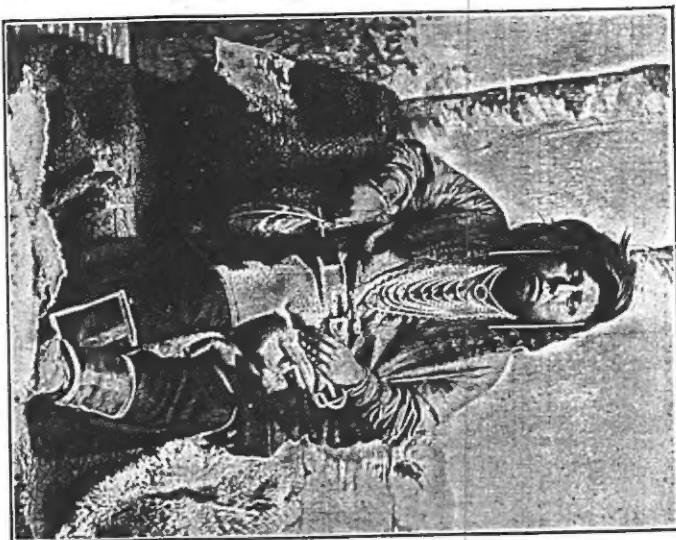
The Utah is a hardy and athletic Indian, accustomed to endure much hardship and fatigue. They are brave, impudent and war-like and are reputed to be the best fighters in the territory, both as regards skill and courage. They are of a revengeful disposition and believe in the doctrine of retaliation in all its length and breadth, and never forget an injury. They are well skilled in the use of firearms and are generally well supplied with rifles, which they handle with great dexterity, and shoot with accuracy.

Whilst these Indians use the rifle principally in both peace and war, the other wild tribes in New Mexico rely mainly on the bow and arrow. The male Utahs wear long, braided cues reaching to the ground while the females wear short hair.

Character of the Utes and Paiutes.—The Indians of these mountain regions were a sturdy, vigorous race, with long, coarse hair, high cheek-bones, and a rich, copper-colored skin. They were, as a rule, peaceable and friendly toward the whites, and their honesty is proverbial. The story is told that when the good Bishop Whipple, of Minnesota, was among them, he desired to make a trip away to



be gone some days, and asked the chief if the things in his tent would be safe until his return. "Yes," replied the chief, "there is not a white man within a hundred miles." Mr. Smith, of the Indian Service, says that the Utes "are



A Ute Indian

typical Indians. There is probably not a purer type of American Indian living. Honest, virtuous, and free from licentiousness, they are humane and kind to one another. They love their children, and never abuse them by punishing them as white people do. If they seem to us a peculiar

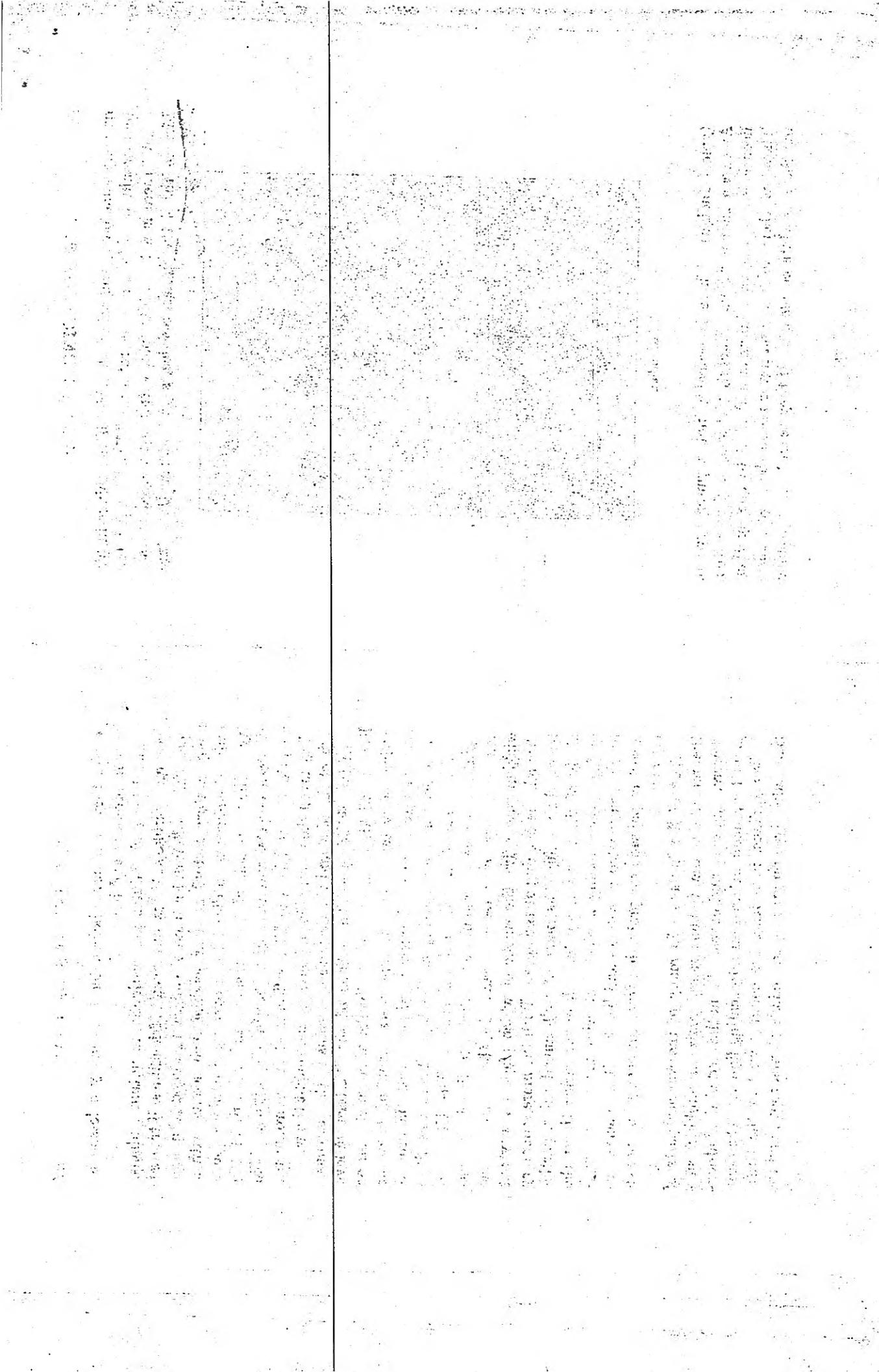
people, they can, nevertheless, teach us many a lesson in keeping promises and honesty."

The Utes and Paiutes are distinctly mountain Indians, fierce and warlike at times, but given to friendliness if treated well. They often did a band of emigrants a good turn, and many a story is told of their sending their scouts with a train of emigrants to direct them over some perilous country.

They partook of the sunshine and warmth of the Western deserts, and were of a cheerful disposition. Like all primitive people, the Utes reflected their environment. They loved the mountains and deserts, and sought the waterfalls of the hills and the deep clear streams of the canyons.

**Indian Wickups.**—The Indians of the Western valleys lived in wickups, erected on the banks of some stream or spring of water. The wickups were made of hides or rushes stretched over a framework of poles, with the ground for a floor and an opening at the top. There was little furniture except a bed made of rushes. The Utes and Paiutes have never manifested a desire to live in permanent dwellings until recent years. In the centre of the wickup was a fire, the smoke of which made its way out through the opening at the apex. With the more sedentary tribes, the wickup was made of well-tanned skins, particularly of the bear and coyote, and, in the earlier times, the buffalo. Surrounding a cluster of wickups was a windbreak, constructed of willows and brush. It also served as a sort of palisade for protection from the enemy and prowling animals.

**Food of the Indians.**—In many of the warmer parts of the mountains the Indians raised maize, pumpkins, sunflowers, squashes, and beans. From the seed of the balsam-plant they manufactured an intoxicating liquor. The Skull Valley Indians, inhabiting the country west of the Great Salt Lake, lived on grass, seeds, edible plants, roots, and the



flesh of the gopher and rabbit. One of the favorite foods of the Utes was dried bear-meat and venison. After a hunt they brought the large game into camp, singing:

"Give me my knife, give me my knife,  
I shall hang up the meat to dry."

The hide was stripped from the fresh carcass of the deer, the meat was cut up into small strips and hung upon frames of horizontal poles to dry. Salt was often used, and in one day the dry atmosphere of the desert made the meat edible. When thus dried, it was known as jerked venison. At the time of jerking meat it was a day of feasting, and the Indians gathered from far and wide around a great bonfire, where steaks of the bear and deer were kept broiling. As soon as the days of jerking were over, all departed for their homes, with a good supply for the winter season.

The clothing of the Utes was at times very scanty. They wore a breech-clout, moccasins, and a blanket, or robe made of the skin of some wild animal, preferably the bear. The men often wore leggings made of buckskin, resembling the white man's trousers, and a cotton shirt. The women wore loose gowns of buckskin, or woollen or cotton fabric, held close to the waist by a girdle. They also had moccasins and leggings. Caps and hats made of beaver skins were used in the winter.

**Major Powell's Description of the Food of the Utes.**—Many years ago (1869-1871) Major John Powell, of the Smithsonian Institution at Washington, explored the Colorado River and the various larger streams that flow into it. This descent of the Colorado through the Grand Canyon is one of the most thrilling ventures we have in American history. He kept careful data of the topography of the country, and described, in his report to the government, the man-

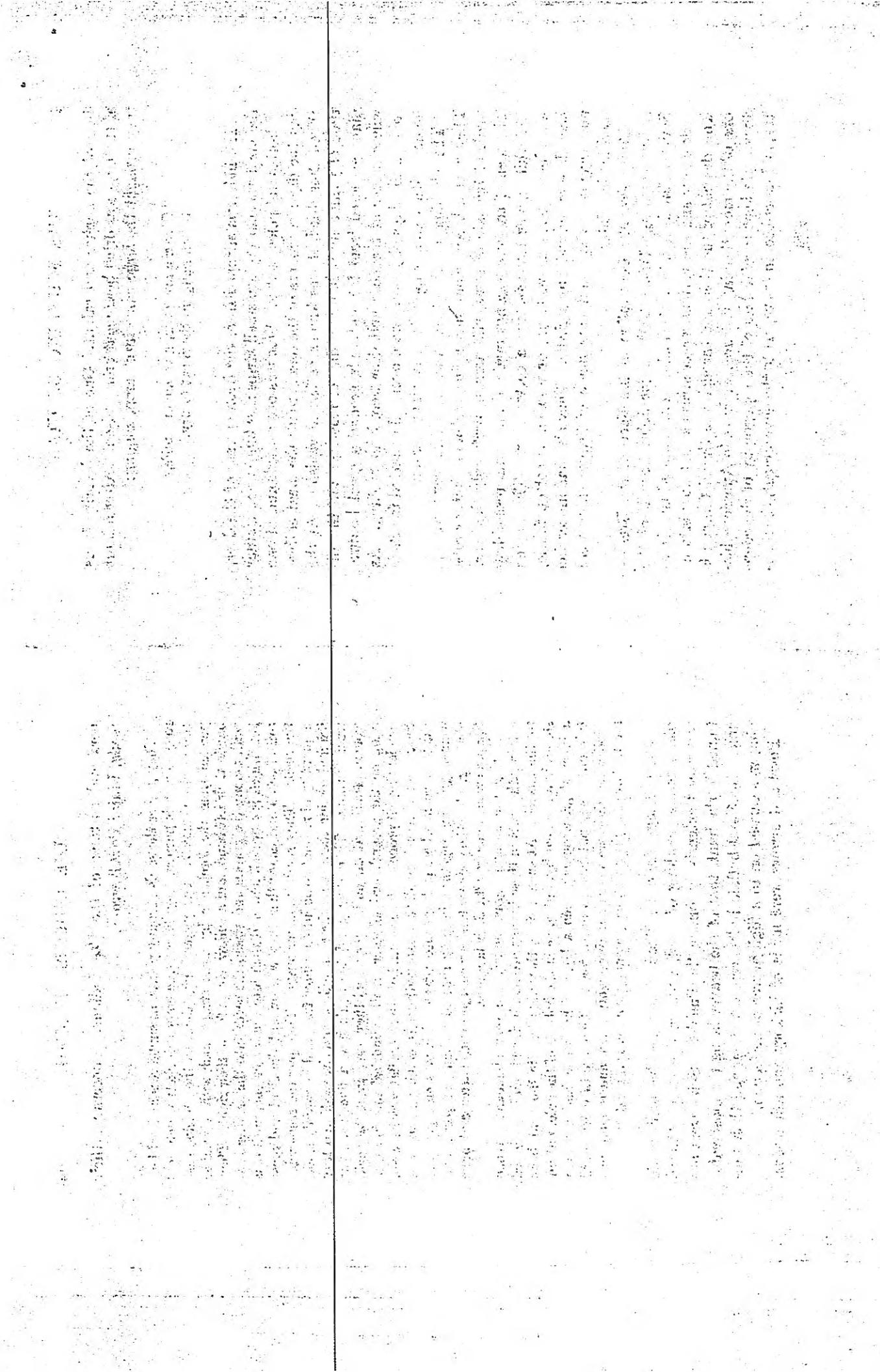
ners and customs of the Ute Indians. Concerning their foods, Major Powell wrote:

They gather the seeds of many plants, as sunflowers and goldenrod. For this purpose they have large conical baskets which hold two or more baskets. The women carry them on their backs, suspended from the foreheads by large straps, and with a smaller one in their left hand, and a willow woven fan in their right. They walk among the grasses and sweep the seeds into the smaller basket, which is emptied, now and then into the larger one, until it is full of seeds and chaff; then they winnow out the chaff and roast the seeds. They roast these curiously. They put the seeds with a quantity of red-hot coals into a willow tray, and by rapidly shaking and tossing them, keep the coals aglow, and the seeds and tray from burning. Then they grind the seeds into a fine flour, the woman grinding at the mill. For a mill they use a large flat rock, lying on the ground, and another small cylindrical one in their hands; they sit prone on the ground, hold the large flat rock between their feet and legs, then fill their laps with seeds, making a hopper of the large rock, where it drops into a tray. I have seen a group of women grinding together, keeping time to a chant, or gossip and chatting, while the younger lasses would jest and chatter, and make the pine woods merry with their laughter.

During the autumn, grasshoppers are very abundant. When cold weather sets in these insects are numbed, and can be gathered by the bushels. At such a time, they dig a hole in the sand, heat stones in a fire near by, put some in the bottom of the hole, put on a layer of grasshoppers, then a layer of hot stone, and continue this until they put bushels on to roast. They are then left until cool, when they are taken out thoroughly dried, and ground into meal. Grasshopper gruel, or grasshopper cake, is a great treat.

**What They Made in Their Homes.**—The men made blankets and clothing of wool, skins, and cotton. Cotton was raised extensively among the Pueblos. Skins were obtained in the hunt, that of the beaver being the most valuable. Bear and buffalo hides were common, and their tanning was carried on to a high degree of perfection.

Bows and arrows were made of hickory and ash woods.



The limb was cut to the required length by pounding and cutting with a stone axe, then the wood was heated on both sides near the fire, thus softening it sufficiently to admit of its being scraped down to the desired length and thickness. The sinew was generally made from ligaments obtained from vertebrae of the bear or deer. The ligaments were split, scraped, and twisted, and then rolled between the palm of the right hand, drawing it away as completed. The ends were generally thinner than the middle. At times the bow was beautifully decorated and polished. The wood intended for the arrows was gathered in the autumn and made into bundles of sticks about two feet in length. They were hung in the top of the wickiup to dry for the winter. The Indians obtained arrow-heads of iron points of the trader, or made their own points of flint or the horn of the elk.

"They shoot mountain sheep and deer with their bows and arrows, and obtain rabbits with arrows and nets, their nets being made of fibre from a native plant. A net one hundred yards long is not exceptional. They have circle hunts and drive great numbers of rabbits into the snare, where they are shot with arrows."

**Folk-Lore and Traditions.**—Our native Indians have their folk-lore and traditions, as other Indians have. Some of the legends are very beautiful and take rank with those of the ancient Greeks or the peoples of early mediæval times. The charm of their stories is well shown in this legend which Washakie, one of the old Shoshone chiefs, told the whites one day around a fire near the banks of the Jordan River. Some of the citizens had gone to see him in his wickiup, and to carry him food, and he entertained them with the following story about his forefathers:

Many many moons ago, when the antelope and buffalo roamed upon the plains, and all the Indians had happy homes along the

## THE INDIANS OF UTAH

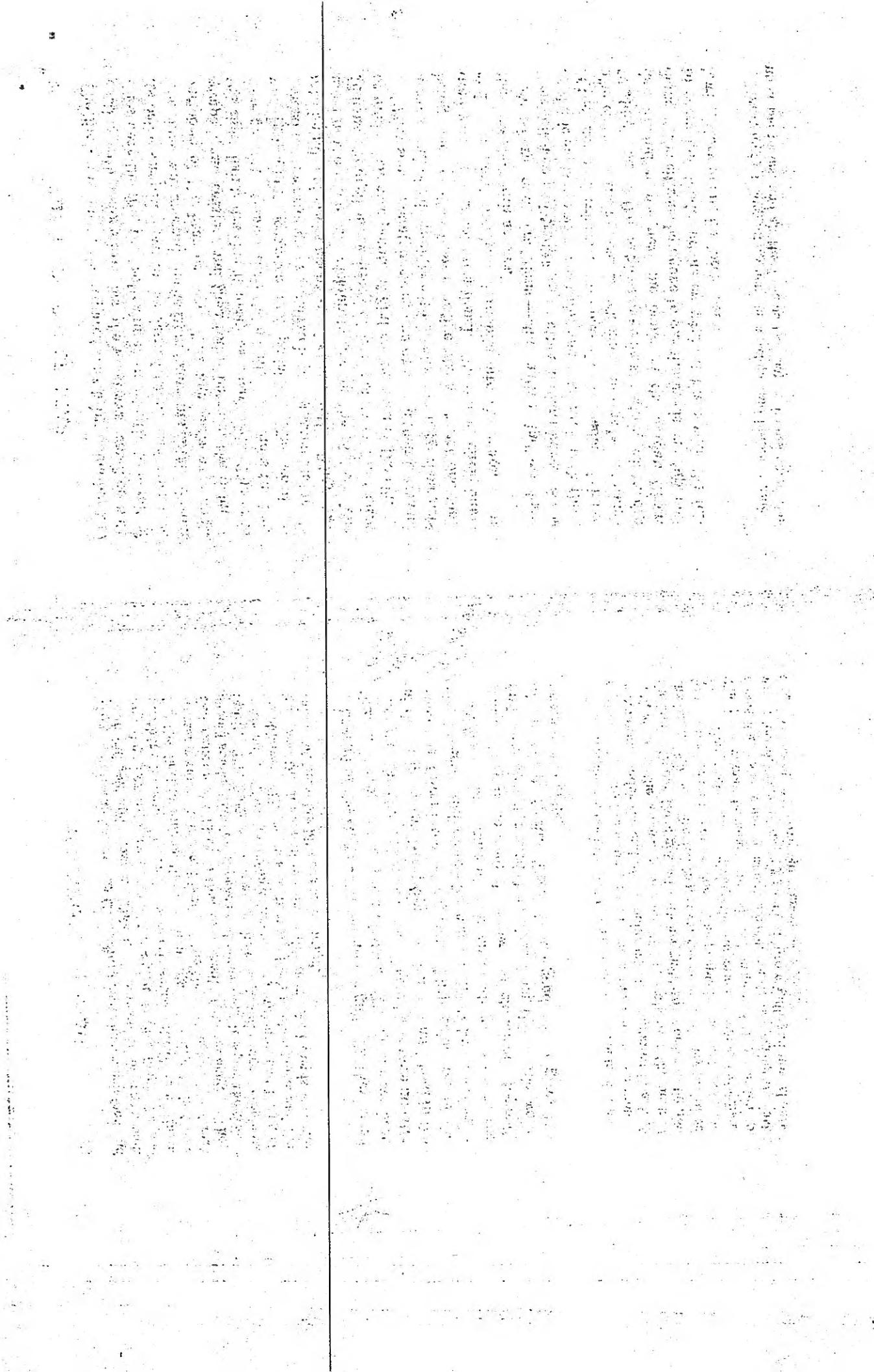
31

*Duffy yellow  
blue yellow  
blue yellow*

rivers and in the forests, the Great Spirit sent them much food and beautiful gold and trinkets. This, in time, made them very proud, and they began to forget the Great Spirit as they fought for one another's homes. The rivers were crimsoned with blood at times, for the battles among them were many. One day their Great Ancestor came from the islands of the Great Blue Sea (the Great Salt Lake) and told them that they should fight no longer. They should smoke the pipe of peace and desire only to know the Great Spirit. The Indians threw away their gold, and sought happiness in thought. The Great Spirit became very watchful and loving of his children. The earth soon brought forth in abundance, and the trees and the flowers all remain to this day. And this is why the valleys of these big hills are so beautiful.

**Legend of the Gulls.**—We revere the gulls, for they saved the wheat-crop in the spring of 1848. The gulls have been known to the Ute Indian for ages. These birds were inmates of the home of the Great Spirit, which was an island in the Blue Sea toward the setting sun. Their color was of the clouds—gray and white—for where animals live, their color partakes of the nature of their surroundings. So with the gulls. They came from the snow and cloudlands beyond, and were always regarded as birds from the mystic world of the Great Spirit. There is a legend which gives the origin of the gulls:

Some people in a boat desired to go around a point of land, which projected far into the water. As the water was always in a violent commotion under the end of the point which terminated in a high cliff, some of the women were requested to walk over the neck of the land. One of them got out with her children in order to lighten the boat. She was directed to go over the place, and they promised to wait for her on the other side. The people in the boat had gone so far that their voices, giving the direction, became indistinct. The poor woman became confused, and suspected they wanted to desert her. She remained about the cliff constantly crying the last words heard. She ultimately changed into a gull, and now shouts only the sound, "Go-over-go-over-oover, oover."



Wisdom of Utes.—Like all Indians, the Utes and Paiutes have ideals of life. Not only do they believe in government, but every tribe has its head man or chief. In some instances women are admitted to their councils. They believe in praying to the Great Spirit, and death to them means the passing over to the happy hunting-grounds to their forefathers. They express their faith in the Spirit in wise sayings. A proverb among the Utes is: "Do not murmur when you suffer in doing what the spirits have commanded. For a cup of water is provided." And another: "What matter who kills game, when we can all eat it." The Paiutes have a doctrine among them that at one time the earth was one great hunting-ground, and the Great Spirit dwelt with the Indians and made them all happy by leading them to the hunt where buffalo and antelope roamed by millions, and seeds and berries grew in great abundance. But a dark day came, and the Great Spirit went away, and the Indians began to fight, and are fighting among themselves still. But some day the earth will be made new, and snow will come and cleanse all things. They believe in the doctrine of a new earth, and sing:

"The whirlwind, the whirlwind!  
The whirlwind, the whirlwind!  
The snowy earth comes gliding, the snowy earth comes gliding:  
The snowy earth comes gliding, the snowy earth comes gliding."

Washakie, Friend of the Whites.—In the early days of our history, a Shoshone chief named Washakie became noted for his friendship toward the whites and as a warrior against his tribal enemies. He lived with his band in western Wyoming, but often led his warriors into Salt Lake City, and, receiving food from the whites, would assure them of his friendship, in which he was always sincere. During the fifties, when emigrants passed in large companies through

### CHAPTER III

#### THE PEOPLE OF LONG AGO

Our Ancient Cliff-Dwellings.—Far off in the dark and sullen box canyons of the Southwest are buildings that have been inhabited by a people of a remote age. How long they have been there no one knows; who the people were that inhabited them is a mystery. Cliff-dwellings are not only found in New Mexico, Arizona, and Colorado, but in the box canyons of San Juan County, Utah, as well as in the valley of the Rio Virgin in the southern part of the State. Besides the cliff-dwellings, the Southwest is covered with the ruins of pueblos or villages that were inhabited by an ancient people. In Utah these pueblos are found in nearly all the important valleys, and extend northward as far as Brigham City in Box Elder County. Near Nephi, Utah, are over twenty pueblos, none of which has been dug out, nor the contents preserved. All the ruins suggest a problem in history, and it is only within the last few years that ethnologists have studied these ruins and tried to give facts concerning them.

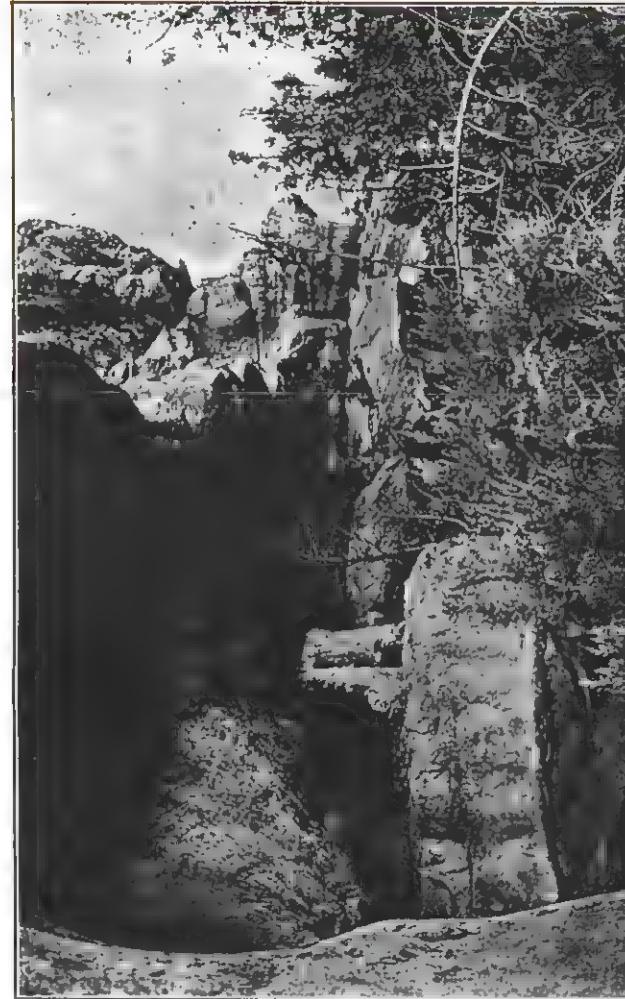
A Ruin of San Juan County.—The cliff-dwellings of Utah are less high and imposing than those of the Mesa Verde in Colorado, but they have a natural beauty, and indicate distinctly a well-developed social life and government. The canyons, deep and rugged, were chosen by a race of people as the place where they might build their homes and find water accessible during the summer days. Near the town of Blanding, formerly Grayson, in San Juan County, is a well-preserved ruin. Located in a large cave, seventy feet above the bed of the canyon, it is very impos-

卷之三

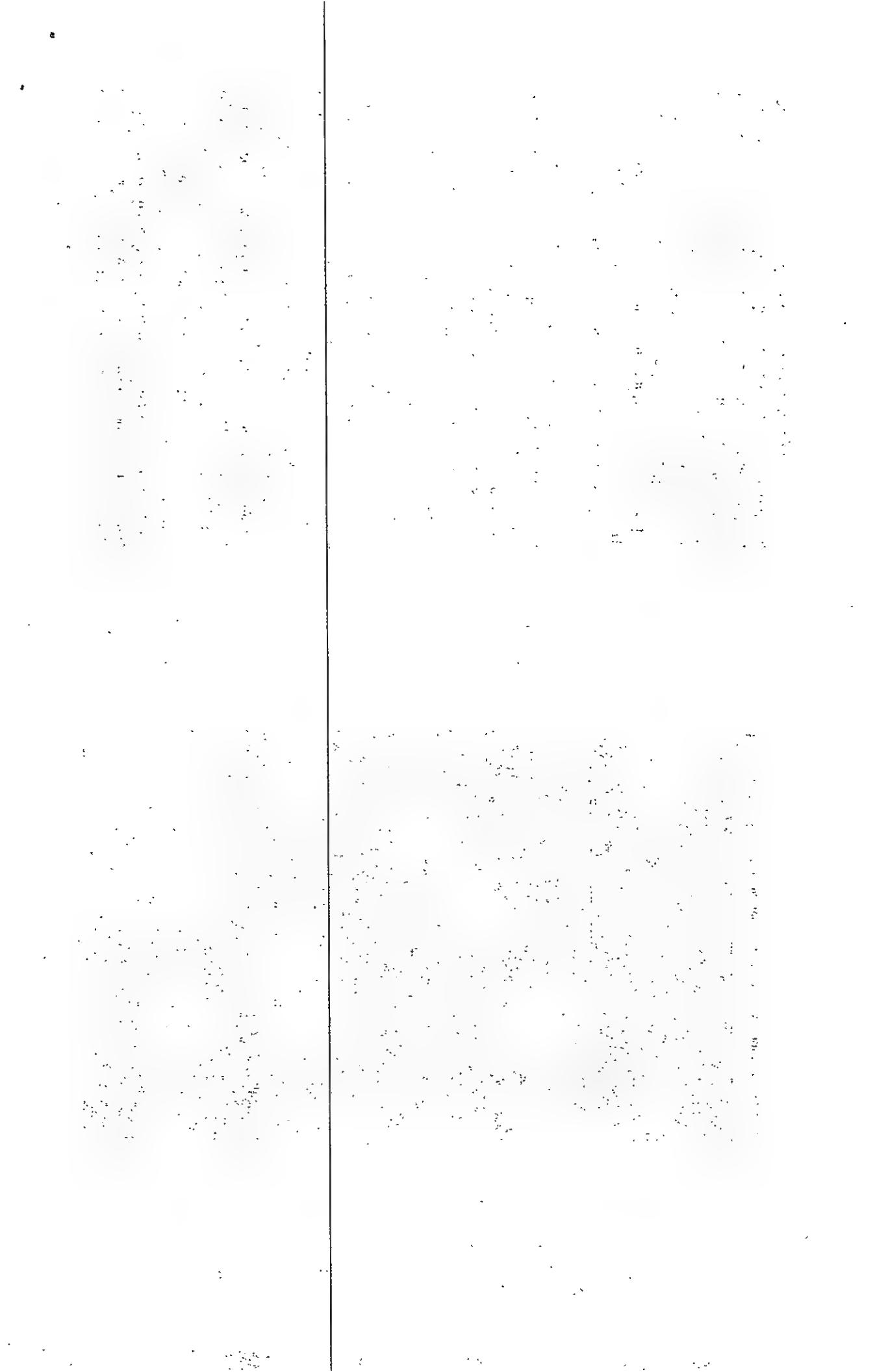
100  
101  
102  
103  
104  
105  
106  
107  
108  
109  
110  
111  
112  
113  
114  
115  
116  
117  
118  
119  
120  
121  
122  
123  
124  
125  
126  
127  
128  
129  
130  
131  
132  
133  
134  
135  
136  
137  
138  
139  
140  
141  
142  
143  
144  
145  
146  
147  
148  
149  
150  
151  
152  
153  
154  
155  
156  
157  
158  
159  
160  
161  
162  
163  
164  
165  
166  
167  
168  
169  
170  
171  
172  
173  
174  
175  
176  
177  
178  
179  
180  
181  
182  
183  
184  
185  
186  
187  
188  
189  
190  
191  
192  
193  
194  
195  
196  
197  
198  
199  
200  
201  
202  
203  
204  
205  
206  
207  
208  
209  
210  
211  
212  
213  
214  
215  
216  
217  
218  
219  
220  
221  
222  
223  
224  
225  
226  
227  
228  
229  
230  
231  
232  
233  
234  
235  
236  
237  
238  
239  
240  
241  
242  
243  
244  
245  
246  
247  
248  
249  
250  
251  
252  
253  
254  
255  
256  
257  
258  
259  
260  
261  
262  
263  
264  
265  
266  
267  
268  
269  
270  
271  
272  
273  
274  
275  
276  
277  
278  
279  
280  
281  
282  
283  
284  
285  
286  
287  
288  
289  
290  
291  
292  
293  
294  
295  
296  
297  
298  
299  
300  
301  
302  
303  
304  
305  
306  
307  
308  
309  
310  
311  
312  
313  
314  
315  
316  
317  
318  
319  
320  
321  
322  
323  
324  
325  
326  
327  
328  
329  
330  
331  
332  
333  
334  
335  
336  
337  
338  
339  
340  
341  
342  
343  
344  
345  
346  
347  
348  
349  
350  
351  
352  
353  
354  
355  
356  
357  
358  
359  
360  
361  
362  
363  
364  
365  
366  
367  
368  
369  
370  
371  
372  
373  
374  
375  
376  
377  
378  
379  
380  
381  
382  
383  
384  
385  
386  
387  
388  
389  
390  
391  
392  
393  
394  
395  
396  
397  
398  
399  
400  
401  
402  
403  
404  
405  
406  
407  
408  
409  
410  
411  
412  
413  
414  
415  
416  
417  
418  
419  
420  
421  
422  
423  
424  
425  
426  
427  
428  
429  
430  
431  
432  
433  
434  
435  
436  
437  
438  
439  
440  
441  
442  
443  
444  
445  
446  
447  
448  
449  
450  
451  
452  
453  
454  
455  
456  
457  
458  
459  
460  
461  
462  
463  
464  
465  
466  
467  
468  
469  
470  
471  
472  
473  
474  
475  
476  
477  
478  
479  
480  
481  
482  
483  
484  
485  
486  
487  
488  
489  
490  
491  
492  
493  
494  
495  
496  
497  
498  
499  
500  
501  
502  
503  
504  
505  
506  
507  
508  
509  
510  
511  
512  
513  
514  
515  
516  
517  
518  
519  
520  
521  
522  
523  
524  
525  
526  
527  
528  
529  
530  
531  
532  
533  
534  
535  
536  
537  
538  
539  
540  
541  
542  
543  
544  
545  
546  
547  
548  
549  
550  
551  
552  
553  
554  
555  
556  
557  
558  
559  
560  
561  
562  
563  
564  
565  
566  
567  
568  
569  
570  
571  
572  
573  
574  
575  
576  
577  
578  
579  
580  
581  
582  
583  
584  
585  
586  
587  
588  
589  
590  
591  
592  
593  
594  
595  
596  
597  
598  
599  
600  
601  
602  
603  
604  
605  
606  
607  
608  
609  
610  
611  
612  
613  
614  
615  
616  
617  
618  
619  
620  
621  
622  
623  
624  
625  
626  
627  
628  
629  
630  
631  
632  
633  
634  
635  
636  
637  
638  
639  
640  
641  
642  
643  
644  
645  
646  
647  
648  
649  
650  
651  
652  
653  
654  
655  
656  
657  
658  
659  
660  
661  
662  
663  
664  
665  
666  
667  
668  
669  
670  
671  
672  
673  
674  
675  
676  
677  
678  
679  
680  
681  
682  
683  
684  
685  
686  
687  
688  
689  
690  
691  
692  
693  
694  
695  
696  
697  
698  
699  
700  
701  
702  
703  
704  
705  
706  
707  
708  
709  
710  
711  
712  
713  
714  
715  
716  
717  
718  
719  
720  
721  
722  
723  
724  
725  
726  
727  
728  
729  
730  
731  
732  
733  
734  
735  
736  
737  
738  
739  
740  
741  
742  
743  
744  
745  
746  
747  
748  
749  
750  
751  
752  
753  
754  
755  
756  
757  
758  
759  
760  
761  
762  
763  
764  
765  
766  
767  
768  
769  
770  
771  
772  
773  
774  
775  
776  
777  
778  
779  
779  
780  
781  
782  
783  
784  
785  
786  
787  
788  
789  
789  
790  
791  
792  
793  
794  
795  
796  
797  
798  
799  
800  
801  
802  
803  
804  
805  
806  
807  
808  
809  
809  
810  
811  
812  
813  
814  
815  
816  
817  
818  
819  
819  
820  
821  
822  
823  
824  
825  
826  
827  
828  
829  
829  
830  
831  
832  
833  
834  
835  
836  
837  
838  
839  
839  
840  
841  
842  
843  
844  
845  
846  
847  
848  
849  
849  
850  
851  
852  
853  
854  
855  
856  
857  
858  
859  
859  
860  
861  
862  
863  
864  
865  
866  
867  
868  
869  
869  
870  
871  
872  
873  
874  
875  
876  
877  
878  
879  
879  
880  
881  
882  
883  
884  
885  
886  
887  
888  
889  
889  
890  
891  
892  
893  
894  
895  
896  
897  
898  
899  
900  
901  
902  
903  
904  
905  
906  
907  
908  
909  
909  
910  
911  
912  
913  
914  
915  
916  
917  
918  
919  
919  
920  
921  
922  
923  
924  
925  
926  
927  
928  
929  
929  
930  
931  
932  
933  
934  
935  
936  
937  
938  
939  
939  
940  
941  
942  
943  
944  
945  
946  
947  
948  
949  
949  
950  
951  
952  
953  
954  
955  
956  
957  
958  
959  
959  
960  
961  
962  
963  
964  
965  
966  
967  
968  
969  
969  
970  
971  
972  
973  
974  
975  
976  
977  
978  
979  
979  
980  
981  
982  
983  
984  
985  
986  
987  
988  
989  
989  
990  
991  
992  
993  
994  
995  
996  
997  
998  
999  
1000  
1001  
1002  
1003  
1004  
1005  
1006  
1007  
1008  
1009  
1009  
1010  
1011  
1012  
1013  
1014  
1015  
1016  
1017  
1018  
1019  
1019  
1020  
1021  
1022  
1023  
1024  
1025  
1026  
1027  
1028  
1029  
1029  
1030  
1031  
1032  
1033  
1034  
1035  
1036  
1037  
1038  
1039  
1039  
1040  
1041  
1042  
1043  
1044  
1045  
1046  
1047  
1048  
1049  
1049  
1050  
1051  
1052  
1053  
1054  
1055  
1056  
1057  
1058  
1059  
1059  
1060  
1061  
1062  
1063  
1064  
1065  
1066  
1067  
1068  
1069  
1069  
1070  
1071  
1072  
1073  
1074  
1075  
1076  
1077  
1078  
1079  
1079  
1080  
1081  
1082  
1083  
1084  
1085  
1086  
1087  
1088  
1089  
1089  
1090  
1091  
1092  
1093  
1094  
1095  
1096  
1097  
1098  
1099  
1100  
1101  
1102  
1103  
1104  
1105  
1106  
1107  
1108  
1109  
1109  
1110  
1111  
1112  
1113  
1114  
1115  
1116  
1117  
1118  
1119  
1119  
1120  
1121  
1122  
1123  
1124  
1125  
1126  
1127  
1128  
1129  
1129  
1130  
1131  
1132  
1133  
1134  
1135  
1136  
1137  
1138  
1139  
1139  
1140  
1141  
1142  
1143  
1144  
1145  
1146  
1147  
1148  
1149  
1149  
1150  
1151  
1152  
1153  
1154  
1155  
1156  
1157  
1158  
1159  
1159  
1160  
1161  
1162  
1163  
1164  
1165  
1166  
1167  
1168  
1169  
1169  
1170  
1171  
1172  
1173  
1174  
1175  
1176  
1177  
1178  
1179  
1179  
1180  
1181  
1182  
1183  
1184  
1185  
1186  
1187  
1188  
1189  
1189  
1190  
1191  
1192  
1193  
1194  
1195  
1196  
1197  
1198  
1199  
1200  
1201  
1202  
1203  
1204  
1205  
1206  
1207  
1208  
1209  
1209  
1210  
1211  
1212  
1213  
1214  
1215  
1216  
1217  
1218  
1219  
1219  
1220  
1221  
1222  
1223  
1224  
1225  
1226  
1227  
1228  
1229  
1229  
1230  
1231  
1232  
1233  
1234  
1235  
1236  
1237  
1238  
1239  
1239  
1240  
1241  
1242  
1243  
1244  
1245  
1246  
1247  
1248  
1249  
1249  
1250  
1251  
1252  
1253  
1254  
1255  
1256  
1257  
1258  
1259  
1259  
1260  
1261  
1262  
1263  
1264  
1265  
1266  
1267  
1268  
1269  
1269  
1270  
1271  
1272  
1273  
1274  
1275  
1276  
1277  
1278  
1279  
1279  
1280  
1281  
1282  
1283  
1284  
1285  
1286  
1287  
1288  
1289  
1289  
1290  
1291  
1292  
1293  
1294  
1295  
1296  
1297  
1298  
1299  
1300  
1301  
1302  
1303  
1304  
1305  
1306  
1307  
1308  
1309  
1309  
1310  
1311  
1312  
1313  
1314  
1315  
1316  
1317  
1318  
1319  
1319  
1320  
1321  
1322  
1323  
1324  
1325  
1326  
1327  
1328  
1329  
1329  
1330  
1331  
1332  
1333  
1334  
1335  
1336  
1337  
1338  
1339  
1339  
1340  
1341  
1342  
1343  
1344  
1345  
1346  
1347  
1348  
1349  
1349  
1350  
1351  
1352  
1353  
1354  
1355  
1356  
1357  
1358  
1359  
1359  
1360  
1361  
1362  
1363  
1364  
1365  
1366  
1367  
1368  
1369  
1369  
1370  
1371  
1372  
1373  
1374  
1375  
1376  
1377  
1378  
1379  
1379  
1380  
1381  
1382  
1383  
1384  
1385  
1386  
1387  
1388  
1389  
1389  
1390  
1391  
1392  
1393  
1394  
1395  
1396  
1397  
1398  
1399  
1400  
1401  
1402  
1403  
1404  
1405  
1406  
1407  
1408  
1409  
1409  
1410  
1411  
1412  
1413  
1414  
1415  
1416  
1417  
1418  
1419  
1419  
1420  
1421  
1422  
1423  
1424  
1425  
1426  
1427  
1428  
1429  
1429  
1430  
1431  
1432  
1433  
1434  
1435  
1436  
1437  
1438  
1439  
1439  
1440  
1441  
1442  
1443  
1444  
1445  
1446  
1447  
1448  
1449  
1449  
1450  
1451  
1452  
1453  
1454  
1455  
1456  
1457  
1458  
1459  
1459  
1460  
1461  
1462  
1463  
1464  
1465  
1466  
1467  
1468  
1469  
1469  
1470  
1471  
1472  
1473  
1474  
1475  
1476  
1477  
1478  
1479  
1479  
1480  
1481  
1482  
1483  
1484  
1485  
1486  
1487  
1488  
1489  
1489  
1490  
1491  
1492  
1493  
1494  
1495  
1496  
1497  
1498  
1499  
1500  
1501  
1502  
1503  
1504  
1505  
1506  
1507  
1508  
1509  
1509  
1510  
1511  
1512  
1513  
1514  
1515  
1516  
1517  
1518  
1519  
1519  
1520  
1521  
1522  
1523  
1524  
1525  
1526  
1527  
1528  
1529  
1529  
1530  
1531  
1532  
1533  
1534  
1535  
1536  
1537  
1538  
1539  
1539  
1540  
1541  
1542  
1543  
1544  
1545  
1546  
1547  
1548  
1549  
1549  
1550  
1551  
1552  
1553  
1554  
1555  
1556  
1557  
1558  
1559  
1559  
1560  
1561  
1562  
1563  
1564  
1565  
1566  
1567  
1568  
1569  
1569  
1570  
1571  
1572  
1573  
1574  
1575  
1576  
1577  
1578  
1579  
1579  
1580  
1581  
1582  
1583  
1584  
1585  
1586  
1587  
1588  
1589  
1589  
1590  
1591  
1592  
1593  
1594  
1595  
1596  
1597  
1598  
1599  
1600  
1601  
1602  
1603  
1604  
1605  
1606  
1607  
1608  
1609  
1609  
1610  
1611  
1612  
1613  
1614  
1615  
1616  
1617  
1618  
1619  
1619  
1620  
1621  
1622  
1623  
1624  
1625  
1626  
1627  
1628  
1629  
1629  
1630  
1631  
1632  
1633  
1634  
1635  
1636  
1637  
1638  
1639  
1639  
1640  
1641  
1642  
1643  
1644  
1645  
1646  
1647  
1648  
1649  
1649  
1650  
1651  
1652  
1653  
1654  
1655  
1656  
1657  
1658  
1659  
1659  
1660  
1661  
1662  
1663  
1664  
1665  
1666  
1667  
1668  
1669  
1669  
1670  
1671  
1672  
1673  
1674  
1675  
1676  
1677  
1678  
1679  
1679  
1680  
1681  
1682  
1683  
1684  
1685  
1686  
1687  
1688  
1689  
1689  
1690  
1691  
1692  
1693  
1694  
1695  
1696  
1697  
1698  
1699  
1700  
1701  
1702  
1703  
1704  
1705  
1706  
1707  
1708  
1709  
1709  
1710  
1711  
1712  
1713  
1714  
1715  
1716  
1717  
1718  
1719  
1719  
1720  
1721  
1722  
1723  
1724  
1725  
1726  
1727  
1728  
1729  
1729  
1730  
1731  
1732  
1733  
1734  
1735  
1736  
1737  
1738  
1739  
1739  
1740  
1741  
1742  
1743  
1744  
1745  
1746  
1747  
1748  
1749  
1749  
1750  
1751  
1752  
1753  
1754  
1755  
1756  
1757  
1758  
1759  
1759  
1760  
1761  
1762  
1763  
1764  
1765  
1766  
1767  
1768  
1769  
1769  
1770  
1771  
1772  
1773  
1774  
1775  
1776  
1777  
1778  
1779  
1779  
1780  
1781  
1782  
1783  
1784  
1785  
1786  
1787  
1788  
1789  
1789  
1790  
1791  
1792  
1793  
1794  
1795  
1796  
1797  
1798  
1799  
1800  
1801  
1802  
1803  
1804  
1805  
1806  
1807  
1808  
1809  
1809  
1810  
1811  
1812  
1813  
1814  
1815  
1816  
1817  
1818  
1819  
1819  
1820  
1821  
1822  
1823  
1824  
1825  
1826  
1827  
1828  
1829  
1829  
1830  
1831  
1832  
1833  
1834  
1835  
1836  
1837  
1838  
1839  
1839  
1840  
1841  
1842  
1843  
1844  
1845  
1846  
1847  
1848  
1849  
1849  
1850  
1851  
1852  
1853  
1854  
1855  
1856  
1857  
1858  
1859  
1859  
1860  
1861  
1862  
1863  
1864  
1865  
1866  
1867  
1868  
1869  
1869  
1870  
1871  
1872  
1873  
1874  
1875  
1876  
1877  
1878  
1879  
1879  
1880  
1881  
1882  
1883  
1884  
1885  
1886  
1887  
1888  
1889  
1889  
1890  
1891  
1892  
1893  
1894  
1895  
1896  
1897  
1898  
1899  
1900  
1901  
1902  
1903  
1904  
1905  
1906  
1907  
1908  
1909  
1909  
1910  
1911  
1912  
1913  
1914  
1915  
1916  
1917  
1918  
1919  
1919  
1920  
1921  
1922  
1923  
1924  
1925  
1926  
1927  
1928  
1929  
1929  
1930  
1931  
1932  
1933  
1934  
1935  
1936  
1937  
1938  
1939  
1939  
1940  
1941  
1942  
1943  
1944  
1945  
1946  
1947  
1948  
1949  
1949  
1950  
1951  
1952  
1953  
1954  
1955  
1956  
1957  
1958  
1959  
1959  
1960  
1961  
1962  
1963  
1964  
1965  
1966  
1967  
1968  
1969  
1969  
1970  
1971  
1972  
1973  
1974  
1975  
1976  
1977  
1978  
1979  
1979  
1980  
1981  
1982  
1983  
1984  
1985  
1986  
1987  
1988  
1989  
1989  
1990  
1991  
1992  
1993  
1994  
1995  
1996  
1997  
1998  
1999  
2000  
2001  
2002  
2003  
2004  
2005  
2006  
2007  
2008  
2009  
2010  
2011  
2012  
2013  
2014  
2015  
2016  
2017  
2018  
2019  
2020  
2021  
2022  
2023  
2024  
2025  
2026  
2027  
2028  
2029  
2030  
2031  
2032  
2033  
2034  
2035  
2036  
2037  
2038  
2039  
2039  
2040  
2041  
2042  
2043  
2044  
2045  
2046  
2047  
2048  
2049  
2049  
2050  
2051  
2052  
2053  
2054  
2055  
2056  
2057  
2058  
2059  
2059  
2060  
2061  
2062  
2063  
2064  
2065  
2066  
2067  
2068  
2069  
2069  
2070  
2071  
2072  
2073  
2074  
2075  
2076  
2077  
2078  
2079  
2079  
2080  
2081  
2082  
2083  
2084  
2085  
2086  
2087  
2088  
2089  
2089  
2090  
2091  
2092  
2093  
2094  
2095  
2096  
2097  
2098  
2099  
2100  
2101  
2102  
2103  
2104  
2105  
2106  
2107  
2108  
2109  
2109  
2110  
2111  
2112  
2113  
2114  
2115  
2116  
2117  
2118  
2119  
2119  
2120  
2121  
2122  
2123  
2124  
2125  
2126  
2127  
2128  
2129  
2129  
2130  
2131  
2132  
2133  
2134  
2135  
2136  
2137  
2138  
2139  
2139  
2140  
2141  
2142  
2143  
2144  
2145  
2146  
2147  
2148  
2149  
2149  
2150  
2151  
2152  
2153  
2154  
2155  
2156  
2157  
2158  
2159  
2159  
2160  
2161  
2162  
2163  
2164  
2165  
2166  
2167  
2168  
2169  
2169  
2170  
2171  
2172  
2173  
2174  
2175  
2176  
2177  
2178  
2179  
2179  
2180  
2181  
2182  
2183  
2184  
2185  
2186  
2187  
2188

the first time, and I am sure it will be the last. I have  
had a very hard time getting along with the  
people here, and I have had many difficulties.  
I have been trying to get along with them,  
but they have not been very good people to work  
with. They have been very difficult to deal with,  
and I have had many difficulties. I have been  
trying to get along with them, but they have not  
been very good people to work with. They have  
been very difficult to deal with, and I have had  
many difficulties. I have been trying to get along  
with them, but they have not been very good  
people to work with. They have been very difficult  
to deal with, and I have had many difficulties.

ing as it nestles away in a great opening that Nature has provided. The ruin has nineteen rooms and four khivas, and seems to have been divided purposely into two parts. Between each part a wide space leads back into a smaller cave. Each part has two khivas. The rooms were used by families to live in, and the smaller chambers were storage-rooms. In close proximity to this ruin were a number of smaller ruins, consisting of one or more rooms. They all indicate the existence of a social order of some kind, and that the people were held together by community interests. The thickness of the walls varies from fourteen to eighteen inches. The inner walls were composed of wickerwork covered with mud; the outer ones of rocks, many of which were faced. The coursing in most parts was regular, and some rubble-stones were used in the mud and mortar. Cedar posts supported the roofs. Each khiva contained the usual altar-stone, and before it was a cemented circular place for the ceremonial fire, indicating that the people had a sacred cult of some kind. The khivas were sacred palaces, and only certain people could enter them. All khivas are pretty much alike, and their construction and arrangement possess great interest for us. The khivas in the ruin just mentioned measured twelve feet in diameter. Before the altar burned the sacred fire, and the large cement bowl suggests the question as to whether or not it was a sacrificial bowl. These holy places were undoubtedly connected closely with the political life of the people, but whether or not they indicate a complete religious organization is a puzzling question. These people seemingly had no idols, but what the outward form of their symbols was we cannot answer. Of greater importance than all else is the question: What ideas were associated with the khiva ceremonial in the minds of the people? The whole thing suggests much, not only in reference to religion but to magic and divination.



Ruins of the Cliff-Dwelling, near Grayson, San Juan County, Utah



The smaller rooms of this ruin were used for the storing of grain and nuts, fruits and vegetables. Below in the canyon are many strips of flat land, which, watered by irrigating ditches, produced corn and pumpkins in abundance. The places chosen for the building of the houses were generally contiguous to a good soil and level plot of ground, as well as a place for water-supply. The traveller to Blanding may easily visit the ruins near the town limits. Many of them are in Westwater, and are all easy of access. Looking out from the great cave, which contains the ruin about which we have just written, one is thrilled by the beauty of the scene: the yellow and crimson glow of the sunset, the green farms stretching away to the distance, the rocky gorges where great floods rage when the summer rains come suddenly. One wonders about the mysterious ages of long ago, and the thoughts and joys and sorrows of the people who had their problems of daily life to solve on this very spot, when they were on the stage of action. Can we not feel that their secrets, like those of all prehistoric peoples, will yet be given us?

**Adolf Bandelier's Theory.**—Some authorities believe that the cliff-dwellings were only temporary quarters located near cultivatable fields. Mr. Bandelier, one of the leading American archaeologists, suggests that many settlements might be established during long periods of peace. But eventually the settlement would be abandoned as the population sought new hunting-grounds or new soil for tilling. The cliff-dwellings may have been used as temporary quarters during the cold seasons, and the more important village life may have been in the canyons contiguous to the cliffs. In one place we found a pueblo of nine rooms, and not far away many more, all buried. An entire village was there at one time, and for ages the Indians and the white men have had their trails over these homes, which have only recently been

discovered. Three general opinions have been advanced by scholars as to why the ancient dwellers of the Southeast went into the cliffs to live. First, the people may have been harassed by powerful enemies, and went into the cliffs to avoid their foes; second, they represented a stage in the history of the development of the pueblo life; and third, these places were used for quarters only as various circumstances would require. It was, possibly, a land of wild animals, such as the bear, deer, lion, wolf, and against these fees the people would need protection. I am told by many of the Indians that ages ago the country was infested by the bear and other wild animals, which were natural enemies to the inhabitants of these parts. One of the pioneers of Monticello says that when he settled in San Juan, some thirty years ago, the country was full of wild game, and many bears and mountain-lions were killed by him.

**Daily Life of the Cliff-Dweller.**—The cliff-dwellers spent their time in hunting, making domestic utensils, digging their small gardens, and irrigating the maize, squash, and beans. Their food consisted of corn, pumpkins, squash-seeds, and pine-nuts. These composed the principal vegetable diet of these people. Meat supplemented the vegetable diet, and they prepared their food with fire. Salt was possibly used, for near Bluff are salt-springs, and the Indians tell us that to these springs went their forefathers from remote parts. They used the hand-mill and crushing mortars, but at first their implements were the natural objects of Nature. Many beautiful specimens have been found which indicate a well-developed state of stone craft. Among these are tools, implements, and utensils such as axes, mallets, mortars and pestles, hammers, spatulas, spear and arrow heads. We found a number of quarries from which the ancient peoples obtained flint and chalcedony, the latter being specially easy to chip. In Allen Canyon flint in the

the first time, and I have been told that it is a very  
common occurrence. The reason is that the  
people are so poor that they cannot afford to  
pay for their children to go to school, and  
they are also afraid that if their children go to  
school, they will be taken away by the govern-  
ment and never return home again. This is  
a very sad situation, and it is令人痛心的  
to see such a thing happening to innocent  
children. I hope that something can be done  
to help these children and give them a  
better future.

## THE FOUNDING OF UTAH

large boulders, lying in the bed of the canyon, is very common. With the use of larger pieces of flint rock, we chipped pieces into the forms of arrows. Many of the metates found were large granite stones and exceedingly hard. In some instances the grain of the rock was fine and capable of taking a degree of polish. The physical features of a country are always the basis of people's economic life. In the warmer climates of Utah the aridity of the country would make it imperative to store water. Near Bluff are a number of old reservoirs, which were sometimes covered in order to prevent the water from evaporating. Water was carried into the dwellings in ollas and large earthen pots.

**Their Pottery.**—Splendid specimens of pottery have been found in the San Juan cliff-dwellings, as well as near St. George, Parowan, and Fillmore, Utah. Other districts in the State have yielded well-made pots and pitchers. Two general types of pottery are prevalent in Utah, the coiled and the black and white ware. While it has been thought that coiled ware was the first, and therefore the most primitive type of pottery, yet the specimens found in the southern part of the State are exceptionally well made. One of the most beautiful coiled vessels ever found was discovered in the valley of Epsom Creek, in southeastern Utah. It was made of a paste of gray sand, tempered with sand. The neck of the vessel is "high and upright," and the diameter is eighteen inches at its greatest circumference. The inside is smooth, the walls are thin—about one-fourth inch in thickness—and the coils neatly laid and indented. (Holmes: *Pottery of the Ancient Pueblos*.) The most notable collection of coiled ware ever made in any one locality was from a dwelling site near St. George in Washington County. Doctor Holmes, in writing of these, tells about opening a mound about three miles north of the city, on the Santa Clara River. The pueblo was less than ten feet

## THE PEOPLE OF LONG AGO

in height, and covered about half an acre. In cleaning out the ruin many skeletons and splendid vases were brought to light. Most of these are in the National Museum at Washington. Says Doctor Holmes:

It is thought that the inhabitants of this place, like many other primitive peoples, buried their dead beneath their dwellings, which were then burned down or otherwise destroyed. As time passed on and the dead were forgotten, other dwellings were built upon the old sites, until quite a mound was formed in which all the perishable remains were preserved in successive layers. Following the customs of most primitive peoples, the belongings of the deceased were burned with them. Earthen vessels were found in profusion. With a single body there were sometimes as many as eight vases, the children having in this respect been more favored than the adults.

Along the Rio Virgin as well as the San Juan River black and white ware is found in abundance. Associated with the white ware is the red ware, in forms and shapes and designs like the white ware. Bowls, bottles, ollas, vessels with handles and peculiar life forms have all been found, together with a number of mugs rather beautiful in shape. Many of the bowls are large and handsomely finished, with surfaces whitened and polished. The handled cups suggest something of the ladles and spoons used in those ancient days. Pottery was used for cooking, storing meals and corn, and dried large ollas were used. We found a number of animals made in clay, and one interesting specimen taken from the ruin near Blanding was a little badger. This was a fetish. These people felled the trees by burning and with axes. They used the pine, cedar, and cottonwood, and in some instances the trunks of trees were split and hewn. Roots were dug for food, and the study of roots alone in southeastern Utah is yet to open an interesting and instructive

1860-1861. The first year of the new century was a period of great activity in the field of education.

field. Roots of various kinds were gathered and made into fibre, from which basketry, textiles, and rope were manufactured. From roots, dyes were made, as well as medicines and poisonous substances. The stems, leaves, and the inner and outer part of plants and trees were also used in the manufacture of textiles; and the skins and tissues of animals afforded good material for clothing, food receptacles, and utensils. In some parts of the Southwest cotton was extensively cultivated, although it was possibly used but little, if at all, by the cliff-dwellers of our territory.

In the autumn the people must have had their busy times in harvesting and gathering corn, pumpkins, and gourds. Acorns were gathered and with corn stored away in the large earthen pots. We can imagine these people having their feast-days in honor of the forces of Nature, something as the ancient Germans had. They hunted, trapped, and cooked their meat. They skinned the captured animals, and made houses and clothing. They sewed with sinews, and worked berries, bones, and teeth into useful and durable articles. The feathers of the turkey and wild chicken were woven with yucca twine into clothing.

**Mount at Paragonan.**—A few years ago the Smithsonian Institution sent men out to dig out a ruin in the town of Paragona in Iron County. In this work the Government was aided by the department of archaeology of the University of Utah. As a result of the work a mound of nineteen rooms was exhumed, and many hundreds of specimens preserved, which showed something of the life of the people who lived there. The house was built of adobe, and the wall averaged about ten inches in thickness. While no complete wall was found, it is believed that the height was not over four and a half feet, or perhaps five. Mud plaster was ordinarily used in smoothing the inner faces of the walls, but it is sometimes apparent that the freshly laid

adobe was merely dampened with water and surfaced over, obliterating all traces of joints. Working in this way, using their bare hands, and with no tools other than crude bone and stone implements, the ancient artisans finally brought the new wall to a satisfactory height. A number of wooden beams were then laid a foot or more apart and across the shorter dimensions of the room; above and at right angles to them smaller poles were placed, with willows and brush, grass and clay, in succession, completing the roof. The resulting cover was fairly tight but extremely heavy; it successfully turned most of the winter's storms, and required repair only two or three times a year, following the rainy seasons. Windows for the admission of light and air were unknown—aboriginal peoples seldom worried about ventilation or lack of it—and the only entrance to the room was a hole through the roof, an opening which was closed at times by a large, thin stone disk.

The primitive masons of Patowan Valley had adapted to their needs the most available material for building of their environment; they constructed houses which met their principal requirements, and yet these houses had at least one defect which their builders seem not to have overcome. It is apparent that the roof beams did not protrude far beyond the outer surface of the sun-dried mud walls, and consequently furnished scant protection for them. In seasons of rainfall the water which accumulated upon the flat earthen roof soaked through or ran off the edges and down. (Neil M. Judd, in *Smithsonian Report*, vol. 70, 3.)

**Far Removed from Our Life.**—What could have been the daily life—the work, cares, joys, worship, and dreams of these ancient peoples? Their homes to-day remind one of a stage in some large theatre. The scenery is all there, but no players. Now and then the explorer frightens an eagle from its nest, or a snake glides away from some dark recess.



As you look into the rooms and the khivas of the dwellings you wonder if the old inhabitants really lived lives that had any meaning whatever. In our present-day manner of doing things, of living in homes with electric lights and heat, with street-cars and railroad-trains and automobiles to carry us from one end of the world to the other, it is hard for us to imagine the lives of those people of the long ago. They have left us no literature or art except that expressed in their pottery. We ask again: Did they have dreams of a higher life; did they have a moral code; were they a happy people, loving their children and parents, and worshipping their God? An answer comes to these questions in the words of the Indian Charles Alexander Eastman (Odiyesa), who has written interestingly of the SOUL OF THE INDIAN. What he says of the red man of this age applies, I think, to the ancient man of the cliff-dwellings. Says he, in speaking about the soul of the Indian:

The original attitude of the American Indian toward the Eternal, the Great Mystery, that surrounds and embraces us, was as simple as it was exalted. To him it was the supreme conception, bringing with it the fullest conception of joy and satisfaction possible in this life. The worship of the "Great Mystery" was silent, solitary, free, and self-speaking. It was silent because all speech is of necessity feeble and imperfect; therefore the soul of my ancestors ascended to God in wordless adoration. . . . There were no temples or shrines among us save those of Nature, and our faith was not formulated in creeds. My people always had a deep consciousness of the divine.

The Indian youth went through a religious ceremony when he became of age. Having first prepared himself by means of purifying bath and cast off as far as possible all human or fleshly influences, the young man sought out the noblest height, the most commanding summit in all the surrounding region. Knowing that God set no value upon material things, he took with him no offerings or wore no clothing save his moccasins and breech-clout. At the solemn hour of sunrise he took up his position overlooking the glories of

the earth, and facing the "Great Mystery," he remained naked, erect, silent, and motionless, exposed to the elements and forces. Sometimes he would chant a hymn without words, or offer the ceremonial "Filled pipe." In this holy trance or ecstasy, the Indian mystic found his highest happiness, and the motive power for his existence.